

# QUERIES

Propounded to all the

Clergy-Men of the LITURGY

BY

Whom they trained up in, and according to the best things set forth in the Book of

COMMON-PRAYER.

Concerning the which these Queries are, for the satisfying of the unsatisfied, and for the uniting and preserving of peace among the People.

Wherein also first are shewed eleven Reasons why these Queries are proposed.

When by one that hath learned (as he was taught) To forsake the Devil and all his works, the vanities of the wicked world, to embrace the true Christian-Faith, and to keep God's holy will and commandments, and walk in the same all the dayes of his life, for which onely, and for no other Cause, he having suffered several cruel, long, close Imprisonments, Cold, and Nakedness, with many stripes, and divers other Abuses, Hardships and Dangers, for the space of five years, by such Rulers, and under such Powers, he denied the Common-Prayer; and doth likewise now suffer as [much more] unjustly by such Rulers, and under such Powers as do not own and profess the Common-Prayer, which teacheth to love no body by word or deed, and therefore doth he leave it unto those to consider what reason or equity it is he should suffer by them also onely for professing and practising the chiefest thing which they themselves (or them of their own way) did not do to him, and bind him to observe.

*Humphrey Smith.*

OVERIES

Propounded to all the

Clergy-Men of the LITURGY

things therein in the Book of

COMMON PRAYER.

of the individual for the nation and preserving of peace among the people.

Quines and Propofol

teach him, and bind him to observe. Whosoever doeth  
now by them also only for professing and practising the chief  
to those to consider what reason or equity it is he should suffer  
that no body by word or deed; and therefore doth he leave it un-  
again own and profits the Common-Prayer, which teacheth to  
[or more] unjustly by such Rules, and under such Powers as do  
he denied the Common-Prayer; and doth likewise now suffer as  
the space of five years, by such Rules, and under such Powers,  
many stripes and divers other Abuses, Hardships and Dangers, for  
very cruel, long, close Imprisonment, Cold and Nakedness, with  
the which, only, and for no other Cause, he having suffered for  
hold the true Christian-Faith, and to keep God's holy will and  
the Devil and all his works, the vanities of the wicked world, to  
suffer by one that hath learned (as he was taught) to forsake

To all and every of the Clergy-men of  
the LYTURGIE, these.

Upon these good Grounds, and just Causes, and  
weighty Reasons, are these following things (with  
integrity of heart) propounded unto you.

**B**ecause your manner and way of Worship,  
and practise in many things, hath been  
these twenty years by many zealous per-  
sons very much questioned; who ought  
to be satisfied or stopp'd by sound Argu-  
ments and Doctrine, and Words of Scrip-  
ture-truth; or else a true reconciliation

the hearts and minds of both, cannot easily be.

ly. Because it is most agreeable to the Law of God, and  
according to the Commands of Christ, and doth most  
with the Doctrine and Practise of the Apostles, and is  
taught even by you in the Book of Common-Prayer, *To*  
*thy neighbour as thy self, and not hurt the body of any man*  
*word or deed; to love enemies; to do good unto all, and to convince*  
*the froward with sound Doctrine, and words that cannot be con-*  
*demned;* Rather than to inflict great punishments upon  
bodies, and forfeitures of outward goods, because of a  
sin in the inward mind, which is not removed there-

ly. Because that Heresie is first occasioned by the Devil,  
by the mind is mistaken or mis-lead, and then prompt  
the same by a spiritual Motion, which worketh in the  
Wickedness, which is of another nature and being  
the visible body (simply considered) in which it acts,  
than the outward goods.

And therefore the Power of God, and the Spiritual Weapons, and the continual exercise thereof, is to stop, overcome, and remove that, which the taking away of carnal goods, and casting into carnal prisons (neither yet a carnal Commandment it self) can do.

4<sup>thly</sup>, Because it is no less than the duty of a true Minister, to render an account of the hope that is in him, unto him that asketh.

5<sup>thly</sup>, Because twenty years ago there was not such a necessity of inquiring into those things, as now there is, forasmuch as then your way was going down, and now coming up again; and that then there were not so many unsatisfied so much about such things, as now there are.

6<sup>thly</sup>, Because divers things and opinions in the minds of many, hath within these twenty years been more largely contended about, and opened, both in open Conference, Disputes, Writing, Print and Practice, than in some ages before, whereby in twenty years time, you might be learned therein, and so know the better how (now) to return the more ready Answer thereunto.

7<sup>thly</sup>, Because now you are (as it were) upheld under both Arms, (with Law on the one side, and armed men on the other) that so you need not be afraid, but may with more boldness answer to such things, than in the late years, when the powers of men ruled so much over you that you durst not so openly contend for your Faith, nor answer such things, nor manifest and practise your Principles, as we do ours now in bonds under you.

And again, as in respect of my own particular, and so in the behalf of others truly with me concerned in the same.

Because that I was taught, educated, and trained up to the very same things, which you practise and profess, and which yet among you your selves stand in force.

8<sup>thly</sup>, Because I now suffer Bonds this day as an Heretic, or as a Seducer, (as the Mittimus saith) who have to this very day with the help of God's special Grace, more and more



encouraged, and come to lead my life, and regulate my ways and duty towards God and man, according to the most weighty, and chiefest things set forth in the Common-Prayer, according as I was by some of your own Episcopal Divines, trained up, and without which they would not receive me into communion with them, at which I was by one of them encouraged (as by others at other times) to press on further, commending me for what I was already come unto.

My, Because that ever since that time, unto this day, I have been pressing forward, and was never cast out from among them for so doing, (nor any thing else) as by any Order of Excommunication, or any known Order or Rule owned by them; neither yet hath any one of them come to admonish me (from pressing forward) since that, to this day; neither can they well justify rejecting of me, until the second admonition, if they could prove I was an obstinate. Tit. 3. 10.

My, Because they did not tell me, neither did I ever hear out of the Common-Prayer, nor read in the holy Scriptures, That a man might persevere too much, or too long in the way of holiness; or walk too much with God, or be too much mortified, or leave sin too much, or be too much too circumspect, or too just, or too upright, or too good to God and man, and walk and speak too much according to the Scriptures, or be too innocent, or too harmless, or be too much conformable to the Image of Christ, or too much like unto him, or too much cleansed by his blood, or be too much in all sin whilst in this world, or walk too much in God's commandments all the days of man's life.

# The Queries propounded to you, are these.

\* Seeing <sup>1.</sup> Whether the late Reformers and Composers of the Rites and Ceremonies in the Book of Common-Prayer, were not themselves for Liberty of Conscience. If not, how are their own words true \*.

in that (before the Common-Prayer) which sheweth why some Ceremonies are abolished, and some retained, they say, These things were taken away which were most abused, and did burthen the Conscience.

If they were, Whether those that profess the Common-Prayer, and are against Liberty of Conscience, are not contrary to them? Like those who profess Scripture, and are contrary to that Spirit by which they were given.

2. Whether those who profess the Common-Prayer, prescribe things to those whom they own not as their own people, but persecute them as Hereticks, and do think it convenient, neither will allow every people who are of their own, or one with them in Worship, to use such things as they shall think best, to the setting forth of God's honor and glory, and to the reducing the people to a most perfect and holy living, &c. be not contrary to them that reform the Book of Common-Prayer?

Seeing they said, We condemn no other Nation, nor prescribe any thing but to our own people only; for we think it convenient that every Countrey, (and if so, then consequently every People) should use such Ceremonies as they think best, to the setting forth of God's honor and glory, and to the reducing the people to a most perfect and godly living, without Error or Superstition.

See the latter end of that above said. 3. Whether those that now profess the Ceremonies, will not have other things put away, than they who reformed it, be not therein contrary unto them, and to their Order, who said, They should put away other things which from

times they perceived to be most abused? And whether did not order, that not onely abuses, and the things themselves that were abused, should be put away; and not only the things which they had put away because they were abused, but likewise other things which from time to time were perceived to be most abused? And so whether these now would have no other things put away but what they did, nor worse then them, and contrary to their order mentioned in the Margent.

Whether that *Confession and Repentance* in that beginning with the words of *Almighty and most merciful Father, &c.* say (not the Scripture) At what time after with the *Absolution and Remission of Sins* following, the true *Confession, Repentance, and Remission* from the bottom of the heart? Or is it false and feigned? If false, is it not cloaking of more sin, and dissembling before God, and deceiving their own souls? If true, how then are such (after *Confession and Remission*) miserable sinners before they depart, as in the *Litany*? And if the *Confession, Repentance and Absolution* be right tune, and from the bottom of the heart, and such thus pardoned, and so made clean, run afterwards, and that again, into the very same sins; whether they be like the *Dog* and the *Sow*, that turn to the wallowing in filth, and the *Worm* again?

And seeing they say they have offended against God's holy Law, and there is no health in them, but are miserable sinners. And seeing that following is said to be the *Absolution and Remission of Sins*.

Whether after true *Confession and Repentance*, such may afterwards live a godly, righteous, and sober life, and that pure and holy, according to the latter end of the *Confession and of the Absolution*?

Whether all such as have erred and strayed from the ways of God, were before they did so err, made *Members of Christ*, *Children of God*, and *Inheritors of the Kingdom of God*? And whether many were made such *Members, &c.* but such as have not the good Word of God, and the Power of the world.

world to come? And whether such as have so tasted  
of, and after err and stray from the ways of God, can be  
renewed again by Repentance? belude now and evermore

If not, is not their Repentance false, or not effectual,  
like Esau's? most true words, which shall be proved true, hereafter

If true, how then is the Scripture true, seeing it speaks  
asfore-mentioned, of not being renewed by Repentance?

7. Whether such as were made *Members of Christ*, *Children of God*, and *Inheritors of the Kingdom of Heaven*, and  
are now erred and strayed from the ways of God, so that  
they are miserable offenders, and that against God's holy  
Law, (as themselves confess) can then, in that state, and at  
very hour, sing unto the Lord, and heartily rejoice, and  
come before God's presence with thanksgiving? And whether  
such miserable offenders are the people of God's promise,  
and the Sheep of his hands?

8. Whether all such as in the beginning of the Lottery do  
themselves acknowledge four times over, that they are *miserable sinners*, can call God their Father, by saying, *Our Father which art in Heaven*? Or can such miserable sinners make others  
the Children of God by sprinkling a little water upon their  
faces? And whether God hath such four-fold miserable  
Children? Or, are those who are truly the children of God,  
at the same time in such a four-fold, miserable estate? Or  
are such miserable men truly the Ministers of Christ?

9. Whether God's people may be delivered by him from  
all these things following, that is to say, from all evil and  
mischief, from sin, from the crafts and assaults of the Devil, from  
God's wrath, and from everlasting damnation; from all blindness  
of heart, from pride, vain-glory, and hypocrisies; from envy, hatred,  
and malice, and all uncharitableness; from Fornication, and  
other deadly sin; from all the decays of the World, the Flesh,  
and the Devil? And whether such as are delivered from all these  
things, be not delivered from all sin? And then are not such  
free without sin? If not, then what sin is it they are guilty  
of, who are truly delivered from all these? And whether  
such as pray to be delivered from all these, and do not believe  
that they shall be so delivered, do not therein sin against

See Letter  
by G. J. R.  
8. Particulars:

to instead of being delivered out of sin (by their praying),  
 into sin, being it is written *Whatsoever is not of Faith is sin*.  
 Whether shall I own that man, as Christ did, and believe  
 who said *We know that God heareth not sinners; or else miserable*  
*sinner, who in their prayers say, We sinners do beseech thee to* See Lett-  
*O Lord;* and so believe that the Lord doth hear them, by the 14.  
 their continual fruits, & the Scripture, testify otherwise particular.  
 What, and where is the way of truth, which all such as have  
 and are deceived, are to be brought into, seeing when one See Lett-  
 committed, the creature was deceived, and if deceived and ny the 28.  
 then unclean, and no unclean thing shall enter into the Particular  
 of God? And whether Christ who is the way and the truth,  
 in the Kingdom of God? And whether all such are not onely  
 saved from their sin, but are miserable offenders, and that  
 God's righteous Law, and yet in the same nature, way,  
 worship and practise, as were their fore-fathers, whom  
 confels were in iniquity, have not all these erred, and are yet  
 ed, seeing Christ saved his from sin? And whether such do  
 rightly know the way of truth themselves, which they should  
 brought into, in which there is no sin? See Lett-  
 Whether all men are capable of the mercy of God? and ny the 31.  
 whether Christ hath not lighted every man that cometh into the particular.  
 And whether God doth shew to all men that be in error, John 1.9.  
 light of his Truth, to the intent they may return into the way  
 righteousness according to the Collect appointed for the 34. Sun.  
 Easter? And whether the VVord be not the truth, John 17.17.  
 is not the VVord in the heart? And hath not God shewed  
 to all men, though they be in Error?  
 Whether men may (with the help of God's grace) cast  
 the works of darkness, and put on the Armour of Light now  
 time of this life? And whether the works of darkness be  
 in the works of the Devil? And whether the Armour of  
 be not the Power of God? And whether the Power of God  
 sufficient to defend from the Enemy and his Power, and  
 to defend from the Devil and his works.  
 Whether those that in this life have put on the Armour of See the  
 are not so let it shine before men, that God may be glori- Communi-  
 And whether it be not for God's glory when his people are on next af-  
 the Light defended from all the works of darkness? And whe- ter the  
 ther Homily.

that those that now deny the Light, and would hinder the Children of Light from letting their light shine before men (which saveth them from sin) be not themselves against the *Common Prayer*, and the late *Reformers* of it, against *GOD, CHRIST* and *Scriptures*, seeing that *God is Light*, and *Christ said, I am the Light*, and the *Scriptures* testify of him *that is the Light*, who commanded his to let their Light shine? And then is he a man, or below the principle of a man, who hideth his Light under a Bushel?

15. Whether any men in their youth, infancy or full age, may forsake the Devil and ALL his works, the vain pomp and glory of the world, with all covetous desires of the same, and carnal desires of the flesh, so as not to follow nor be led by them, & afterwards keep God's holy will and Commandments and walk in the same all the days of their lives? *See pub-lished baptism about the midst, and Catechism a little after the beginning.* If they may, why should they not profess the same, and not be counted boasters by such as taught them so? And why may they not live in the same, without being persecuted for it by such as bound them to it?

If they cannot, why is it that they are forced to promise and vow so to do?

16. Again, whether they that minister this *PROMISE* and *VOW* unto others, have themselves in all things performed the same, viz. Whether they themselves who impose this upon others, do forsake the Devil and ALL his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that they themselves do not follow, neither are led thereby, but do keep God's holy will and commandments, and walk in the same every day of their own lives?

If they do, how is it that their fruits appear otherwise, not only in vain pomp and covetous desires, (like *Balaam*) but also in covetous practices, worse than *Balaam*?

If they do not, then whether therein they are not just like the Scribes, Pharisees and Hypocrites of old, who laid heavy burthen upon the people, but themselves would not move them with one of their fingers.

17. Again, if any men in youth, infancy or full age, do stand to sit in their own particulars, to forsake all the things of the world (which indeed includes all sin) whether they can safely, and with good Conscience, promise and vow for another, that he shall do the like, seeing also it is but an Infant? And whether all



shall be elected, and are of the faithful Seed? And whether  
 that God's Elect can perform the promises & vows aforesaid?  
 If not, why should the people be forced to make such vows  
 which cannot be kept, and be constrained and taught to tel lyes in  
 the presence of God, by saying, *We forsake them all*, if they nor the  
 will do not so?

If they do, let God's Witness in their Consciences answer,  
 which will shew the truth of the matter.

11. Again, whether is it good or evil for people to forsake the  
 Lord and all his works, the vain pomp and glory of the world, with all  
 carnal desires of the same, and the carnal desires of the flesh, so as not  
 follow, nor be led by them, and then to keep God's holy Will and Com-  
 mandments, and walk in the same all the days of his life?

If evil, why are they bound and taught so to do?

If good, why are many this day persecuted and imprisoned one-  
 ly for so doing?

12. Whether the old man in people or children may be so buri-  
 ed, that the new man may be raised up in them?

If not, why have the Priests prayed, so many years together?

If it may be so, why may not such then profess the new man rai-  
 sed up in them, without being called *Hereticks* for so professing?

13. Again, if the new man be to be raised up in people when  
 they are in infancy; then whether it be not to be raised up any  
 other time, or some other time of their life, if it be not raised up  
 in their infancy? And then whether they be not true labourers  
 in labour to raise this up in people? And whether they be not  
 true Preachers who do thereby raise it up in people? And whe-  
 ther this new man be not *Christ*? And if he be not raised up, whe-  
 ther the preaching be not vain, the faith vain, and the people con-  
 demned in their sins, that being not raised up in them which is to  
 save from sin? And whether this new man is not in people and chil-  
 dren before it be raised up? And is not the new Man the Second  
 Adam? And is not that the Seed, which if we had been left with-  
 out we had been as *Sodom*? And is not the Seed sown in all sorts  
 of ground? And is not the Seed *Christ*, which was hid in the  
 earth, though not known by the world, and who lighteth every  
 man that cometh into the world? And is not this the True *Christ*?  
 Whom God desireth in the inward parts? *Psal. 51. 6.* And is not this  
 the which is promised to spring out of the earth? *Psal. 134. 1.*  
 And is not the first man made of the Earth? And are not all people

See fur-  
 ther in  
 Publike  
 Baptism.



descended from him, and so of the Earth? And whether it be unreasonable that many hundreds should be persecuted, chiefly for professing this, and that by such who taught them so to profess, and for witnessing, speaking and writing of the *new man* raised up in them, and for living uprightly according therunto?

21. Whether Children or People (who have the *New Man* raised up in them) may have all carnal affections dye in them, and come to know all things belonging to the Spirit, (not only to live (but also) to grow in them?

If not, why are they deceived with those fair speeches?

If they may, then who are most agreeable therunto, and the best Christians, they that onely talk of, and profess these things effected inwardly, and yet deny that any live in it; or them that are come unto, and do truly know, and live, in the possession of these things within them?

22. Whether the *new Man* be not the *Second Adam*, the *quickning-Spirit*? And if it be, whether as many as are truly led thereby (it being within them) be not the Sons or Children of God? And whether there be any other that be the Children and Sons of God, but onely such as have this *New Man* raised up in them, and are truly led thereby?

See further in  
publike  
Baptism.

23. Whether all the Children these late hundred years that were baptized, were regenerated when a little water was sprinkled upon their faces, though it were done by such a Priest who himself was unregenerate, and either a proud, covetous, or drunken man?

If they were, or the most part of them, how then did they come afterwards to be unregenerate, seeing that after their Infant-Baptism most are looked upon to be, and by their fruits do indeed appear in an unregenerate estate? And whether in any age it can be proved by Scripture, that there were so many, either young or old, first regenerated, and then unregenerated again?

If they were not, how then are the Priest's words true, when he saith after he hath sprinkled them, *Seeing now, dearly beloved brethren, that these children be regenerate?*

See private  
Baptism.

24. Whether all, or any of those Infants these many hundred late years, whom the Priests say were born in Original Sin, and the wrath of God, did come to regeneration in their Infant-Baptism, and were then received into the number of the Children of God, and heirs of everlasting life? was all this done for them?

they truly come from the one state into the other, by a little water poured on their faces, and by the speaking of words, *with* *the* *in* *the* *Name* *of* *the* *Father*, *and* *of* *the* *Son*, *and* *of* *the* *Holy* *Ghost*, *Amen*.

being done by a man who himself at another time will confess by his own mouth, *That he is* (with the rest) *a miserable sinner*, and how can an *old miserable sinner*, make a *young child* thus

Whether all Children (so sprinkled) or the most part of *See Care-*  
were made Members of Christ, Children of God, and In-chism.  
of the Kingdom of Heaven?

Is not, whether it be not pity that so many thousand Children be taught and trained up to speak that which is untrue, that they are so young, in saying they were made so, when they are not, and likewise to be deceived thereby all the days of their

they were made so, how shall a reasonable man be persuaded by any good reason or Scripture-proof, that they are afterwards dis-membered from Christ, separated from God, and dis-cerued out of the Kingdom of Heaven? And when did Christ make Members, or God his regenerate children, or his Kingdom heritors thereof?

How can such make others the Members of Christ, who are not themselves? And whether Christ hath any *miserable members*? *miserable sinners*, pretend to take upon them to make others Members of Christ, and receive wages for it, and yet do it not, whether such are not plain deceivers?

Whether the Priests that say they are *miserable sinners*, and *offenders*, be really so, or not?

Are not they miserable liars in so saying? And whether they be, whether they that are *miserable sinners*, and *miserable offenders*, can make others so free from all sin and misery, as the Father of Christ, in whom is no sin, who were as miserable as themselves, if they were born in original sin, and in the wrath of

Whether Children were not first taught their duty towards God, and their duty towards their Neighbour? And whether they are not still in the first place to obey God, and secondly to

love their neighbour as themselves? and so, whether obedience to God still to be preferred before obedience to man, though his neighbour?

If not, why were they so taught?

If it be, why then do the Teachers now seek to cause them to obey *man's swearing*, and many other things, rather than Christ, who said, *Swear not at all*. Matt. 25. Jam 5.

29. Whether children were not taught (among other things) to *hate* body by word or deed, to bear no malice in the heart, to rule the hands, the tongue, the body, and the desire, in not covering any man's goods?

If this be right so to do, why do not the Priests themselves do it, and bid all Magistrates and people in the like, and suffer them that do so, and encourage them also to continue in the same?

If this be not right, why did the Priests teach it us when we were young, whether be the Priests covetous, yea or nay?

30. Whether children were not taught that they could do little of themselves, nor walk in the commandments of God, nor serve him, without his special Grace; and after in another place, that the Grace was inward and spiritual?

If so, whether God's special Grace, which is inward, is not much more than the letter, which is outward?

If it be not, why were those words written in the outward letter?

31. Again, if none can walk in the commands of God, nor serve him without his special Grace, which is inward; then what manner of walking or service is theirs who of late have denied the Grace which is inward, and that are led by it; which Grace the Bishop in the Confirmation prayeth to the Lord to defend children with: and if nothing can be done of one's self without this Grace, and that this Grace doth defend, and the Apostle saith, *By the word of our Lord Jesus Christ, and by the grace of God, ye are saved*; and the Catechism saith, *this Grace is inward and spiritual*; and also, why are so many persecuted this day for missing this Grace, and power by it, which is inward, who walk in the commands of God, and serving him?

32. Whether children were not taught, that this inward and spiritual Grace was a *death unto sin*, and a *new birth unto righteousness*?

See Bishop's  
trimming.

If so, then whether shall people esteem those Common-Prayer-men to be rightest, who directed to the inward and spiritual Grace to bring unto a death unto sin, & a new birth unto righteousness, or those men, who directed unto the Letter without, or a Steeplehouse, or any thing else that is outward or visible, leaving the others directed to that which is inward and spiritual, which the Apostle saved them: and whether the same doth not have power, or whether the power of God hath not the same sufficiency in it self as it had in the days of the apostles, or in the days of the late Reformers of the Common-Prayer? And whether those which have received this inward Grace, may not thereby increase in the same, and in the spirit more and more (according to that in the laying on of hands)

See Mar-  
tymony.

33. If you will grant the Apostles words to be true, that the man was deceived, but the woman being deceived was in the transgression, 1 Tim. 2. whether this be made a pretext, or works of darkness, to cause the man to forsake the woman, seeing that we are first deceived, and in the transgression, and instead of worshipping God, make him worship the deceived woman?

34. If you will grant that man was not deceived, but the woman (who was in the transgression) Then wherefore is it that man being first deceived

will now also worship woman? And whether this be God's Ordinance or not? And did not God ordain, that man should rule over the woman? 1. 16. and why then did man ordain, that man should worship the woman? and when did God ever ordain that man should worship that which he hath made him to rule over?

Will I grant that when *Peter* did once contradict Christ in words, he seemed him as a Devil, saying, *Get thee behind me Satan, Mat. 16. 23.* whether all the women you marry, do not more contradict Christ in words and actions, than *Peter* then did, and so in as bad or a worse manner *Peter* then was? and if so, then whether that man which is caused to worship such a woman, or a woman in such a state, do not therein worship what was deceived by the Devil?

But whether doth the man worship the woman yea or nay? Is it not evil to worship the creature, or any thing else but God alone? Is it not, why must he speak that lye, and so thereby serve the Devil, to be constrained to worship the Devil one way, or serve him another?

Whether the man be not the head of the woman? and then whether which is head, and above, must worship that which is under? and whether joining together as this, for the one to worship the other, be of God? whether God's people in time of Law or Gospel, were ever joined together in such a Covenant? and whether it be not contrary to all Scripture and understanding? and whether it be not time to have this put away, as it was in the beginning?

Whether it be not a piece of gross apostacy and Popery, for proud, covetous Priests, who are in divers sins, generally to pretend power to absolve from sin, with these words, *I absolve thee from all thy sins*? and whether the same Priests will not themselves acknowledge, that they are miserable sinners and offenders? and can such forgive the sin of others, and cannot forgive themselves? Or can they pull the Mote out of another's eye, before they cast the beam out of their own? See Visitation of the sick.

Whether the Priest (though he is by his own confession a miserable sinner) can absolve the sick from his sin, that so he is then free from it or doth he not do so, whether he doth not more for another than God hath done for him, and then whence had he that Power so to do? and whether any true man can believe it?

Whether therein the Priest be not a most miserable, blind Leader of the blind, and a soul deceiver of mankind, both at their coming into the world, by a pretended Regeneration, and at their going out of the world, by an absolution? And whether ever there were any greater deceivers?

Whether the people that dye in their sins, and the Priests that live in them, be not therein truly Brethren together in iniquity, seeing the priests bury the dead, *Forasmuch as it hath pleased God, to take our dear brother here deceased*? See burial of the dead.

Whether the priests do give God thanks for the safe deliverance of no women but such as are God's servants? Or whether they are not to give thanks for almost all women after Child-birth? And whether all women are to give thanks for, and do give thanks for, be the servants of God, as they say, *Almighty God, which hath delivered this woman by thy Servant*? Or whether most of the women they give thanks for, be not servants of the Devil? See Churching of women.

**See Commission.**

of sin; and led along with divers idols: and whether it be not  
a *Revelation of some other thing* to be a *servant of God*?  
And whether the *new Man* which is *Christ*, and *People*; and  
which is *the Light*, be not *Christ*? and whether *Christ* be not the *Light*?  
whether he that is the *new Man*, and the *Light*, be not the *Way*? and  
all they be not blind that know it not? And if *Christ the Light*, and  
be to be known *within the hope of glory*; and that the priests have  
been and people who were so blind they did not know it, to go *outside*  
which is the *new Man*, and the *Light* and the *Way* *within*; and afterwards  
to go after, and walk in something *without*; whether such *Priests* have  
many years cursed themselves, or read the curse against themselves, and  
sing the people to say Amen to it, in saying, *Cursed is he that maketh the  
so go out of his way.*

41. Whether the Priests themselves have not put their trust in man, and taken one man and Protector after another, for their defence? and whether of them have not been unmerciful in taking more than ten times the (in goods) of what themselves demanded from men: and whether some not been Fornicators, and some covetous persons, and some flanders, drunkards, and many extortioners?

**N**ot, let God's witness, and their own fruits testify.

If they are such, then whether they have not a long time read the  
against themselves, and that from year to year in their late ages, as they  
they durst do it, saying, Cursed are the unmerciful; the formidable; and the  
and the crooked persons; the worshippers of Baalim; the slanderers, and the  
and the lowly; the hypocrites of villages; and the ungodly of the low mountains

44. Whether the Priests that did in our Infancy sprinkle us, who are in derision by them called *Quakers*, did then by that water and their make us, or so many of us as they did so sprinkle, the Children of God, Members of Christ, and the Inheritors of the Kingdom of Heaven.

If not, whether did not they grossly deceive us, as also by afterwards  
persuading us, we were already regenerate and born again in our Baptism,  
which means hindering us what in them lay, from ever looking after it,  
causing us to say we were that, we were not; and so made innocent  
speak lies, we not knowing it to be lies? *John 8:12* *John 8:12* *John 8:12*

If they did make us so, then what have they since done, in reviling  
us with the tongue and pen, and writing against us the Name  
of Christ, and persecuting us the Children of God; and that for many years  
ther, and in causing us the Inheritors of the Kingdom of Heaven, to be  
prisoned year after year, to the depriving many of us of our health, and  
of our lives, and many of their livelyhoods, by spoiling of their

And by this time, some other things shew what the former Complaints of the  
Prayer did put away: which did burthen mens Conscience, and therein by way  
of made manifest be abused, yea, even the prayer abused; and that of such  
the minds of people will never be quiet concerning, as so one mind againe  
Gives satisfaction in plain and sound words be given them, which by abuse  
or otherwise in the like nature, in love, and not by severities, for love and  
they win the hearts of those, which severity, bonds and cruelty cannot force  
until they are better satisfied concerning it. The Holiness of our  
Witchettye alone thought did drive the old religion, yett  
of the god more clearly, viz. The End, only to flourish more in our

